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OUR LITURGY
AND ITS
HISTORY



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OUR LITURGY

AND ITS

HISTORY;



A MANUAL FOR CHURCHMEN.

"No doubt from God it hath proceeded, and by us it must be acknowledged a work of His singular care and Providence, that the Church hath evermore held a prescript Form of Common Prayer."—HOOKER.

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P R E F A C E .

THE object of this Manual is to give a concise and connected view of the leading facts of the History of the Book of Common Prayer. The amount of misconception, and the general want of information on this subject, would seem to indicate the necessity for such a work. Among the sources from whence the materials were derived, the following are brought under the notice of the reader, as suggestive of a profitable course of studies to those who seek a more extensive acquaintance with the subject.

Palmer's Antiquities of the English Ritual,

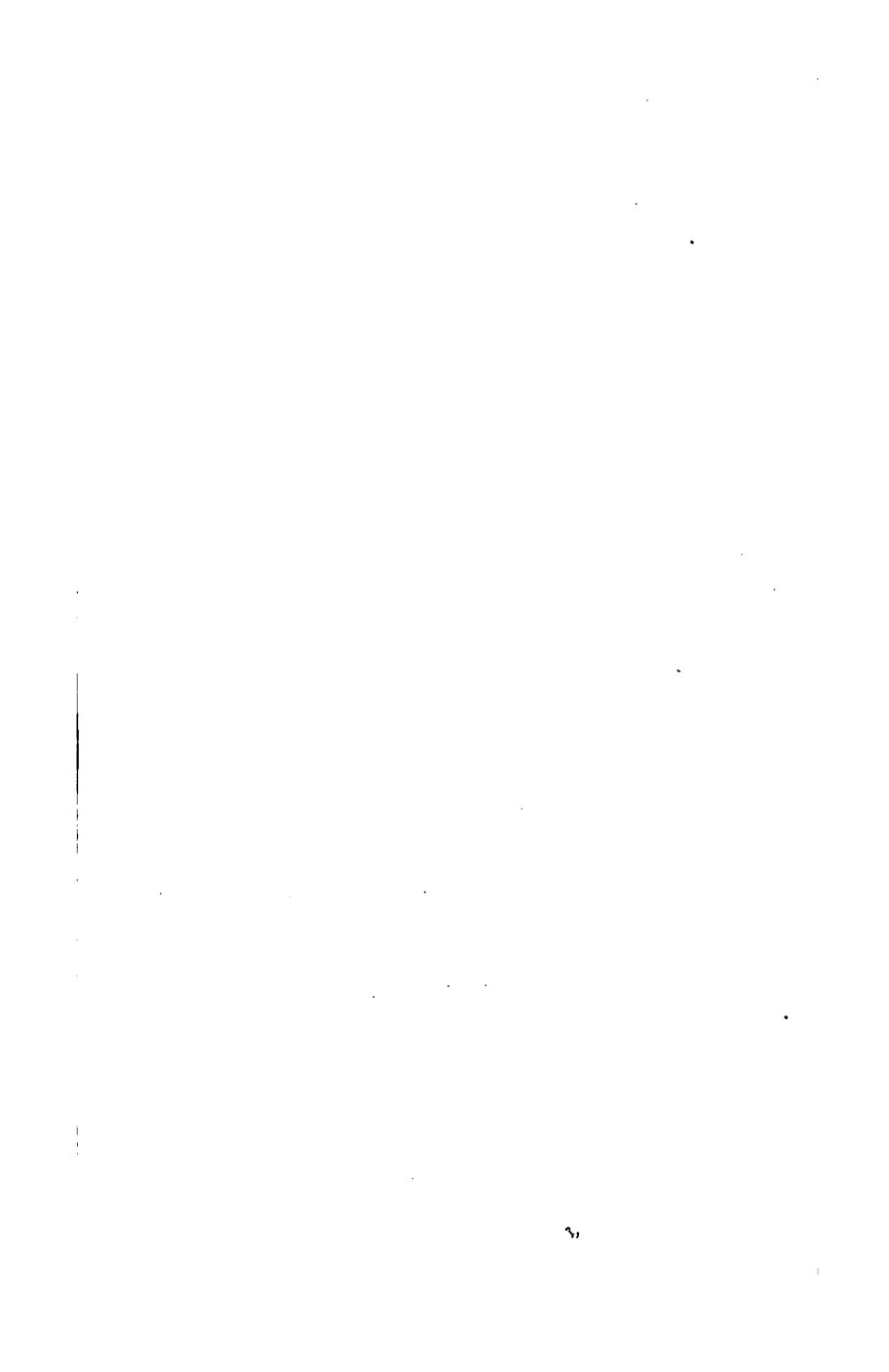
Hooker's Ecclesiastical Polity, book v.

Wheatly on the Book of Common Prayer.

Cardwell's History of Conferences.

Collier's Ecclesiastical History.

To which authors, as well as to Burnett and the Editor of Mosheim's Ecclesiastical History, the writer acknowledges his indebtedness ; doing so here, in preference to incumbering the text with numerous and perplexing references.



CONTENTS.

Chap.	Page.
I. Remarks on Liturgical Services in general.	1
II. Notice of some early Liturgies . . .	11
III. First attempts at reforming Liturgy of English Church	21
IV. Edward's First Book	27
V. Edward's Second Book	37
VI. The Reign of Queen Mary	47
VII. The Prayer Book of Elizabeth	56
VIII. Conference at Hampton Court	67
IX. Charles and the Commonwealth	73
X. The Last Review	79
XI. Conclusion	92

CHAPTER I.

REMARKS ON LITURGICAL SERVICES IN GENERAL.

BEFORE entering on the main subject of this work, we have deemed it necessary to make a few preliminary remarks on the nature and advantages of Liturgical Services, and briefly to examine how far Scripture lends countenance to the imposition of set forms of prayer.

This investigation is considered necessary for two reasons; first, to put it in the power of members of our Church "to give an answer to every man that asketh a reason" for their adherence to set forms; and secondly, because objections to prescribed Liturgies are the ones most frequently put forward by dissenters to justify their separation from the Church.

Now that God intended that Christians should unite in worshipping Him, appears from the nature of our circumstances, and from Scripture; from the nature of our circumstances, inasmuch

as that in the worship of God, we, as men, have common ground to stand upon—common bonds to bind us. No matter to what extent we may be classified or separated by national, political, or social arrangements, in the presence of God, all these distinctions are abolished; with Him “there is no respect of persons:” if, therefore, men can unite in anything, they can in His worship: and it appears from Scripture, in that the Jewish Church had its stated public services; and in the New Testament, we find mention made of gatherings of the Disciples on the first day of the week, and the Apostle Paul exhorting us not to forsake “the assembling of ourselves together.”

If God then is to be worshipped publicly in the assembly of His Saints, how is the worship to be conducted? Is it by extemporaneous prayer and praise, or in a precomposed form? Here the controversy hinges. We propose therefore, to submit some reasons for deciding that the latter is the acceptable mode of worship; reasons, which, while they satisfy and confirm the Churchman, should make the dissenter pause, ere he unqualifiedly condemn Liturgies as unscriptural and absurd.

Before noticing the Scripture arguments in favor of set forms of prayer, we will submit five considerations arising out of the nature of the case, which may help us to form a right decision.

1. While engaged in worship conducted by one person who prays extemporaneously, the mind must be in two distinct attitudes, an intellectual and a devotional; that is, it must attentively listen to the words as they drop from the speaker's lips, examine them, and decide whether it can approve of them or not; and then it must—for not until then can it—appropriate the ideas conveyed by the words, and offer them up at the Throne of Grace. Now, we contend that ordinarily tutored minds, such as form the majority in an assembly, cannot, at the same time, and in an equal degree, exercise these two faculties; the grasp of either will be let go; and a man must on the one hand, blindly adopt as his own, the intemperate, and perhaps indevout, expressions of an unknown speaker; or, on the other, must prostitute his religious emotions to the intellectual exercise of his judgment, and dissipate in criticising the tone and temper of the speaker's words, the attention which should be employed whole and

undivided, in the great act of religious homage.

2. A minister can only give expression to his own spiritual wants, or at best, to those of that small portion of his hearers, whose circumstances or spiritual condition may correspond with his: the great bulk of his congregation are compelled to listen to the outpouring of prayers for things they do not need, of praise for benefits they have not received. To this it may be objected, that the minister will of course, offer up petitions so general, as to include all classes of hearers; this objection, however, recoils with fatal force on the objector, for, if it be once conceded that prayers can be made so general as to comprehend all classes, it is presumed that it cannot, with any semblance of reason, be denied, that the general prayer which suited a class of men to-day, may suit a class of men to-morrow, or in a year hence, in fine, may become a settled form: for it is to be remembered, that though men may differ, *man* does not; human nature is the same to-day, as it was when Cain upraised a felon's hand; in its unchangeability it is but a reflex of its Great Creator, with whom "there is no variableness, neither shadow of turning."

3. To preserve unity of doctrine in a National Church, there requires to be an uniformity of worship; this could not be secured if there were not prescribed forms of prayer; every one would have a psalm, a doctrine, a tongue, a revelation; there would be as many creeds as congregations, as many different prayers as ministers: impossible would it be, under such circumstances, for a nation, or even a single community, with one mind and one mouth, to glorify God.

4. Extemporaneous prayers must ultimately degenerate into repetitions. Few men are gifted with such an amount of originality as to give utterance to some new sentiment, week after week, for years; it may be done for a short time, but gradually, a sameness will pervade the prayers, the thoughts will flow on in one unvarying channel, and find expression in one set of words. None feel this more than dissenters themselves, and thus may we account for their restlessness under the same pastor; indeed some bodies make special provision for the gratification of this desire of novelty, and arrange that a pastor can keep a charge but a limited time, thus encouraging that disposition to "heap to

themselves teachers," which the Gentile Apostle so censures. If then, after all, extempore prayer eventually resolves itself into a form of prayer, surely it is irrational to clamour against the use of a Liturgy, whose words have a deep and spiritual meaning far transcending the compositions of any single man. The language of one man bears the impress of but one mind; our Liturgy is the concentration of the intellect and devotion of the wisest and holiest Saints that ever trod this earth.

5. Philosophise as we may, we alter not the fact that there lies deep in human nature, an affectionate reverence for antiquity. This feeling seems to link us with those great departed ones, whose words and deeds have shed a glory on our country's history; we feel our hearts throb with pride, when we think that we tread the land that Alfred or Edward trod, and speak the tongue that Shakespeare or Milton spoke; and let us even look to the period of a lifetime, and we see the old man tenderly cherishing the associations of his boyhood or youth, loving to talk of times gone by, living in the sunshine of a happy past. And in religion is there no room for this feeling? Can

we have other than an affectionate regard for the prayers of a Gregory or Chrysostom, the hymns of a Hilary or Ambrose, the Creed of the man "who stood alone, and the world against him?" the prayers, the hymns, and the creeds for which a Charles, a Cranmer, and a Ridley, were content to die. And is it for a trifling consideration that we would give up the use of prayers that blessed our birth, sanctified our marriage, and poured balm into our wounded hearts as we stood by the open grave of a parent or a child? Who of us would see changed a single syllable of the awful words, "Earth to earth, dust to dust, ashes to ashes?"

The foregoing observations may or may not have weight; they will have served their end, if they but arrest a hasty judgment, or induce reconsideration of an ill-grounded one. To the "law and the testimony" must we go, to ascertain the mind of the Lord; we therefore propose now to consider how far Scripture warrants the imposition of a Liturgy.

The first act of public worship that we have an account of, is recorded in Exodus xv, a song of praise to God for His deliverance of the Israelites from the power of the Egyptians; we

find it sung by Moses and the male portion of the congregation (verse 1), and by Miriam and all the women (ver. 21), alternately. It is not easy to conceive how this could have been done, unless it had been a precomposed form.

We find in Numbers, vi, 23, God prescribing to Moses a set form of blessing; and in Deuteronomy, xxi, 7, a set form of prayer. And further, we have the Book of Psalms, which, as we learn both from the titles of some of them, (see xlii, xliv, xcii), and from such passages as 1 Chron. xvi, 7, 2 Chron. xxix, 30, were prescribed forms of prayer and praise.

The primitive Christians had set forms of prayer. They had, at any rate, the Lord's prayer; for no matter how we of the nineteenth century, may debate about the meaning of the words, "after this manner," (Matt. vi, 9) it is quite clear, that the Church of the early ages esteemed and used that prayer as a prescribed form. Tertullian in the second century, and St Cyprian in the third, call it a "Form of prayer;" and Chrysostom and Augustine in the fourth, (as does also the earlier writer Tertullian) give it the expressive title, *Orationem legitimam*—"the form prescribed by law." But

besides this, the request which our Saviour complied with, was for a Form of Prayer as a badge of discipleship, such as St. John's had, and such as was customary with the Jewish Doctors to give their disciples.

Besides the Lord's Prayer, we find a prayer used by the company of the disciples, on the occasion of St. Peter and St. John being released by the priests, and cautioned against further preaching (Acts iv, 24); on narrating the circumstances of their capture and deliverance, we are told that the company "lifted up their voice to God with one accord;" now this cannot but mean that they joined audibly, all together, in using the prayer, and this they could not have done, if it were not a precomposed set form; for though one might join mentally in an extempore prayer, it is scarce possible he could lift up his voice—join vocally, in a prayer so conceived. And that the prayer may have been a set form, appears from its character, being such as would suit a Christian congregation laboring under the oppression and opposition of an ungodly world.

Thus we see that Scripture establishes this fact, that prescribed prayers are consonant with

the will of God ; if they were not, would Moses and David, and Peter and John dare to address Him in premeditated language? If they were not, would His Church, who under His protecting arm has stood the shock of eighteen centuries, defy one to point out a single hour of her long and chequered existence, when she possessed not a prescript form of Divine Service?

For, founded as it is in reason, recognised as it is in Scripture, we find in every age, from that of the Apostles down, a liturgical form of worship. The next chapter will be devoted to the notice of some early liturgies, the following ones to the history of that of our own branch of the Church Catholic. Meantime we would commend what has been said, to the attention of those who are in earnest in endeavoring to divest themselves of prejudices against liturgical worship.

CHAPTER II.

NOTICE OF SOME EARLY LITURGIES.

THE primitive liturgies of the Christian Church may be reduced to four.

1. The great Oriental liturgy, which goes by the name of St. James's, because originally employed in the Church of Jerusalem, of which he was the first Bishop. It seems to have prevailed in all Christian churches from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece.

2. The liturgy of Alexandria, said to have as its author, St. Mark. It has been, from time immemorial, the liturgy of Egypt, Abyssinia, and the country stretching to the west, along the Mediterranean sea.

The very great antiquity of these two liturgies is established by the fact of their being substantially the same as the ones used by the Monophysites (who held the oneness of Christ's

nature, in a way incompatible with the perfectness of His humanity) who separated from the Church at the Council of Chalcedon, A D. 451, and who have continued in a state of extreme hostility to it ever since.

3. The Roman liturgy, used in the time of Leo the Great, who was Bishop of Rome A.D., 440-61. This liturgy bore a resemblance to the one in use at Milan, where St. Ambrose was Bishop, A.D., 374-97; it prevailed throughout Italy, Sicily, and the civil diocese of Africa.

4. The Gallican liturgy, used throughout Gaul and Spain.

These four great liturgies seem to be the source of all the forms that now exist, the number of which is about seventy; and as Palmer, the learned author of the treatise on the antiquity of the English Ritual, remarks, "their antiquity was so remote, and their use so extensive in those ages when Bishops were most independent, that it seems difficult to place their origin at a lower period than the Apostolic age; the liberty which every Christian Church plainly had and exercised in the way of improving its formularies, confirms the antiquity of these four great liturgies; for where this liberty existed, it could

have been scarcely anything else but reverence for the Apostolic source from which the original liturgies were derived, that prevented an infinite variety of formularies, and preserved the substantial uniformity which we find to have prevailed in vast districts of the primitive Church."

It is with the Gallican Liturgy, that we of the English Church, have to do. Its antiquity is very great. Lyons appears to have been the first Christian Church in Gaul, founded without doubt, in the first age after the Apostolic; Pothinus, the first Bishop of that place, died in prison in the year 177, at a very advanced age, and was succeeded in his See, by Irenæus, a disciple of Polycarp, Bishop of Smyrna, who was cotemporary with St. John, which Apostle, Eusebius names as the founder and first Bishop of the Church of Ephesus: Pothinus and Irenæus coming from Smyrna to Gaul, brought with them the ecclesiastical customs and liturgy of Ephesus; thus we have the Gallican liturgy coming almost directly from the hands of St. John. Spelman (*Concilia*, vol. i.) republished a tract, written in the eighth century, the writer of which affirms that "John the Evangelist first chanted the Gallican *course* (or liturgy), then

afterwards the Blessed Polycarp, disciple of St. John, then afterwards, thirdly, Irenæus, who was Bishop of Lyons in Gaul, chanted the same course in Gaul."

Of the early English Church, we have but little information. Eusebius and Theodoret name the Britons among those to whom the Apostles themselves preached the Gospel; this, coupled with a statement made by Clemens Romanus, that St. Paul travelled to the "utmost bounds of the west," has given rise to the belief that the Apostles must have visited this country. Others again on the authority of Bede, maintain that the British Church derived its first teachers from Eleutherus, Bishop of Rome, who sent them over in the year 176, at the request of the British king, Lucius; many things, however, make this improbable; it is not probable that Lucius was a king, as Britain was then a Roman province; nor is it likely that he would apply to Rome for teachers, as the independence of the ancient British Church of the See of Rome, is well established; and if it is true that he made any application, it might have been, as Collier suggests, (Eccles. Hist. i. 14) "for a copy of the Roman and Imperial laws, with the

design of making them the rule of justice in the realm of Britain.

Be its founder who he may, that Britain possessed a Church at a very early period, is most certain. The names of three of its Bishops, Eborus of York, Restitutus of London, and Adelphius of Caerlon-on-usk, with those of a Priest and Deacon, are found appended to the decrees of the Council of Arles, held in the year 314, (see Eusebius, Eccles. History, v. 24) They were also present at Nicæa, in 325, at Sardica in 347, and at Rimini in 359. Thus we have established the fact, that the Ancient Church of Britain possessed an Episcopal form of government, and an entire constitution as a branch of the Church of Christ, at a period of 250 years before the arrival of Augustine, the missionary of Gregory the Great. And the vigorous though unsuccessful stand made by the British Bishops against Augustine, and their indignant protest against the assumptions of the Roman bishop, demonstrate that the British Church was quite independent of the Roman See, at that early period.

And that the British Church used the Gallican and not the Roman liturgy, appears from their

celebrating Easter after the Asiatic, and not the Western custom. This paschal controversy, as it has been termed, is for many reasons interesting; in very early ages, we find Christians consecrating anniversary festivals in memory of our Saviour's death and resurrection: the day in remembrance of our Saviour's dying, they called the Passover; but in observing this festival, the Christians of Asia Minor differed from other Christians, particularly those of Rome; the Asiatic Christians held their paschal feast on the fourteenth day of the first Jewish month, and on the third day after this, they kept the memorial of our Lord's resurrection; this custom they said they derived from the Apostle John; but the other Christians put off their paschal feast until the evening before the day they commemorated the resurrection. This controversy was settled at the Council of Nicæa, when it was decided that the Western custom should be observed. It was in an endeavor to compel the Eastern communities to conform to Western usage on this point, that a Roman Bishop first attempted to claim authority over other Bishops; Victor, in the year 198, demanded in an imperious letter, that the Asiatic

Bishops should follow the example of other Christians in keeping Easter, but Polycrates, Bishop of Ephesus, replied with spirit, that they would not depart from the customs of their ancestors.

It is thus interesting for us to know that for neither our origin, our orders, or our Liturgy, are we indebted to the See of Rome, but that they are derived from a totally different source, the Church of Ephesus.

But the coming of the Saxons, changed the face of affairs, and the truly Apostolic Church of Britain was destined to suffer at the hands of those heathen invaders unparalleled hardship and persecution. The Britons were obliged to fly from the ruthless conquerors and seek in the desert fastnesses of Wales and Cornwall, a temporary shelter from the storm. The darkness of heathenism again clouded the fair face of Britain, and where once the people met to hear the glad tidings of the everlasting Gospel, and celebrate the death of a Divine Redeemer, multitudes now assembled to hear the groan of expiring victims, to bend the knee to Woden and Thor.

This state of affairs soon drew the attention

of Gregory the Great, Bishop of Rome, 590-604. We may here remark that it was during his episcopate that the dispute arose respecting the title of universal Bishop, which, when the patriarchs of Constantinople assumed, Gregory denounced as blasphemous, antichristian, and diabolical. Boniface III. was the first occupant of the Roman See, who obtained, in the year 607, the title of Œcumenical or Universal Bishop, as a gift from the Emperor Phocas.

Gregory sent Augustine with 40 missionaries to convert the idolatrous Saxons, but not content with the measure of success which crowned their efforts, he made endeavours to subjugate the British Church to the Roman See, and the price paid for its righteous resistance to this unholy aggression was, as we learn from Bede, the slaughter by the Saxons, of 1200 unarmed ecclesiastics while at their solemn devotions. This and many other causes tended to crush, and almost annihilate the Church of Britain. Yet even after the Romish Church was reared on the ruins of the British, "the faith once delivered to the Saints" was cherished in the hearts, and manifested in the writings, of a succession of holy men, who thus constitute a link

between the primitive and the reformed Church in this country.

It has been urged by Romish writers, that the coming of St. Augustine and the other Bishops and their conversion of the Anglo-Saxons, did invest the Roman Bishop with patriarchal jurisdiction over Britain; this is brought forward to establish the point that the present English Church is in a state of schism, and consequently its ordinations and all other ecclesiastical acts are invalid. But the mission of Augustine by no means established patriarchal right for the Roman Bishop; for we have instances of Bishops being sent out under similar circumstances and no such right even laid claim to, we will mention two; the Roman See sent out seven Bishops in the 3rd century to aid the Gallican Church in propagating Christianity, and yet the most celebrated authors of the Roman communion acknowledge that the Roman pontiff exercised no authority in Gaul, before the 6th century; and Celestine of Rome ordained Palladius for the conversion of the Irish; and yet Ireland did not become subject to the Roman patriarchate, till at the Synod of Kells A.D. 1152 the Irish Archbishops consented for the first

time to receive palls from Rome. This point is ably argued by Mr. Palmer in the work before referred to, and is well worthy the attention of the reader, from the abundance of historical evidence which he brings to bear on it.

The Sacramentary of Gregory, brought over by Augustine, then became the liturgy of Britain, and continued so until the Reformation. Each Bishop had power to make alterations and improvements in this liturgy; thus gradually the "Uses" (referred to in the preface "concerning the service of the Church") of Salisbury, Hereford, Bangor &c., came to be distinguished from each other.

CHAPTER III.

FIRST ATTEMPTS AT REFORMING LITURGY OF ENGLISH CHURCH. 1535-47.

The reformation of the English Church may be said to have begun in the reign of Henry VIII. This monarch in the early part of his reign had been a staunch supporter of the Papacy. Having written a book in opposition to the doctrines of Martin Luther, which were then spreading on the continent, Pope Leo X. conferred on him the title, since borne by English sovereigns, of "Defender of the Faith." A total change in his religious sentiments soon took place, and much though it is to be regretted, we are compelled to attribute this change not so much to any rational acquiescence in the views of the Reformers, as to a quarrel he had with Pope Clement VII, respecting the obtaining of a Divorce from Catharine of Arragon.

The first indication of a disposition to reform, was manifested in the publication of William

Marshal's Primer, in 1535, which contained an explanation of the Lord's Prayer and Ten Commandments, with a caution against using the Ave Maria; this was quickly followed up by the publication in 1536, of the first authorised statement of the English Church, namely the Ten Articles. The substance of them is as follows,

1. Bishops and preachers were to instruct the people to believe the whole Bible and the three Creeds, and to interpret all things according to them, and condemn all heresies contrary to them, particularly those condemned by the first four general Councils, (viz:—Nicæa, A.D. 325; Constantinople 381; Ephesus 431; Chalcedon 451.)

2. They were also to instruct them to believe that Baptism was a Sacrament, instituted by Christ, for the remission of sins; without which none could attain everlasting life.

3. That Penance was instituted by Christ and was absolutely necessary to Salvation.

4. That under the forms of Bread and Wine, was truly and substantially given the very same body of Christ that was born of the Virgin Mary.

5. That justification signified remission of

sins, and that the good works necessary to salvation were not only outward civil works but the inward graces of God's Holy Spirit.

6. That the use of images was warranted by the Scripture, but that in worshipping them, the worship was given not to the image but to God and his honour.

7. That honour should be paid to the Saints, as persons now in glory; and that God should be praised for them, and that their virtues should be imitated.

8. That it was good to pray to Saints.

9. Concerned Rites and Ceremonies.

10. That it was a good thing to pray for the souls departed, but since the place they were in, and the pains that they suffered were uncertain by the Scripture, we ought to remit them wholly to God's mercy.

These Articles were evidently the work of a transition period; their tendency, however, was anti-Romish. Their promulgation was the signal for the commencement anew of the religious differences, which Henry had hoped by the establishment of a doctrinal test, to put an end to.

In 1537, Convocation appointed a committee

to compose a book which was called "The godly and pious institution of a Christian Man." This was also called the Bishops' book, and contained a declaration of the Lord's Prayer, the Creed, the Ten Commandments, the Ave Maria, and the Seven Sacraments.

In 1538 were published the Thirteen Articles; Melancthon, who wrote the Augsburg Confession had been invited by Henry to help forward the Reformation of the English Church; this he agreed to do if Henry would adopt that Confession; Gardiner, Bishop of Winchester made him defer taking this step until some agreement would take place; so three German Divines were invited to confer with English Divines, and the result of this conference was the production of these Thirteen Articles. These are in a great measure the basis of our Thirty-nine Articles.

Next we have Hilsley's Primer, set forth in 1539, and containing a selection of lessons for Sundays and Holy-days which agree with our present Epistles and Gospels. And in this year also appeared the first authorised translation of the Holy Scriptures, which goes by the name of "Cranmer's Great Bible;" it was a revision of Tyndall and Coverdale's Bible which was

charged with incorrectness, and denounced as calculated in various ways, to mislead.

In 1544, a Litany composed by Cranmer, was put forth by the King. This was the first step towards doing away with the Latin language, it being published in English.

This Litany was incorporated with the King's Primer, which appeared in 1545, containing besides, the Lord's Prayer, the Decalogue, the Venite, the Te Deum, and other hymns and collects in English, most of them in the same version as that in which we now use them.

These appear to have been the first steps towards the reformation of the old Service books; and this seems to be all that was done in relation to liturgical matters in the reign of Henry; and in these attempts, we can discern a wise and cautious progress. The work was mainly forwarded by that scholarly Divine, whose name will ever be connected with the history of our Reformation,—Thomas Cranmer. This great man was born at Aslacton, in Nottinghamshire, in 1489, and was raised by Henry to the See of Canterbury in 1533. He lent the whole weight of his profound learning and elevated position, to the great work of reforming the English Church;

and to him, not to the weak and vacillating Henry, may we deem ourselves indebted for the steps taken in this reign, namely the translation of the holy Scriptures, the incorporating of them in the Services, and the rejection of the Latin language.

CHAPTER IV.

EDWARD'S FIRST BOOK. 1549.

King Henry died in 1547, and was succeeded by his son Edward VI. As this Prince came to the throne at a very youthful age, it was deemed necessary to appoint as Protector his uncle, the Duke of Somerset; having manifested a strong bias towards the views of the reformers, and being in a great degree under the wise and prudent guidance of Cranmer, Edward took immediate steps to complete the plans of reformation which the death of Henry left unfinished. Accordingly, in the first year of his reign, Convocation unanimously declared that Communion should be administered in *both kinds* to the laity, so an act of Parliament was passed ordering it to be so administered; and a committee of Bishops and other Divines were appointed to compose "An uniform order of Communion, according to the rules of Scripture and the use

of the primitive Church," which was accordingly done; this Service then came into use.

This led to the great work of that time, the compiling of an English Liturgy; the committee who drew up the Communion Service were intrusted with this mighty task, a work second in importance to no other in connexion with our Church, except the translation of our Bible in the reign of James I,

We subjoin the names of the committee; for in those days when it has grown fashionable to disparage our noble Liturgy, and decry it as Popish and anti-christian, it is well to know who its compilers were, ere we thus stigmatise their work.

1. Cranmer, Archbishop of Canterbury, who died a martyr to the religion of the reformation being burnt at Oxford, March 21, 1556, under Queen Mary.

2. Nicholas Ridley, Bishop of Rochester, who was martyred in the reign of Mary, being burnt at Oxford, October 16, 1555.

3. Thomas Goodrich, Bishop of Ely.

4. Henry Holbech, Bishop of Lincoln.

5. George Day, Bishop of Chichester.

6. John Skip, Bishop of Hereford.

7. Thomas Thirlby, Bishop of Westminster.
8. John Taylor, Dean of Lincoln, who was deprived of all his ecclesiastical preferments in the reign of Mary.
9. Richard Cox, Dean of Christ-Church, Oxford, stripped of his preferments under Mary.
10. William May, Dean of St. Paul's.
11. Simon Heynes, Dean of Exeter.
12. John Redmayne, Master of Trinity College, Cambridge.
13. Thomas Robertson, Archdeacon of Westminster.

They met at Windsor, in the early part of the year 1548. Their instructions were to restore the services to pure religion, and to conformity with the usages of the primitive Church. The nature of the work which they had to perform, and the difficulties connected with it which they had to surmount, can be best understood from their own words. In the Preface to their work, which is placed after the present preface, and titled "Concerning the Service of the Church," they thus express their ideas of the primitive purity to which they were instructed to conform.

"If a man would search out by the ancient Fathers, he shall find that the Divine Service

was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, or the greatest part thereof, should be read over once every year; intending thereby, that the Clergy, especially such as were Ministers in the Congregation, should, by often reading, and meditation in God's Word, be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the Truth; and further, that the people, by daily hearing of the holy Scripture read in the Church, might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion."

But they say that they found "this godly and decent order of the ancient Fathers, so altered, broken, and neglected, by planting in uncertain stories and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And moreover, whereas St. Paul would have such language spoken to the people in the

Church, as they might understand, and have profit by hearing the same; the Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out."

We have given these extracts at length, because it is well to know exactly, what it was that the Reformers of our liturgy saw necessary to reform; and we find that their chief objections against the liturgies then in use (which, as we have remarked in a previous chapter, were transcripts of the Sacramentary of Gregory, altered or improved according to the uses of the various Churches) were, the neglect of reading the Holy Scripture, the insertion of monkish legends, the use of the Latin language, and the perplexing obscurity of the Rubrics. These ~~uses~~ our Reformers corrected, and claim

credit, which an examination of the matter will fully entitle them to, for giving us an "Order for Prayer, and for the reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used."

The compilation of this Liturgy was finished within the year. It was revised and approved by the Archbishops, Bishops, and Clergy of both of the provinces of Canterbury and York in Convocation assembled. It was then confirmed by the King, Lords, and Commons in Parliament, and an Act was passed (called the first act of Uniformity, 2 & 3 Edward VI. cap 1,) ordering it to be used throughout all Churches of England, on and after the 9th of June, 1549, being Whit-Sunday. It was delayed until then, in order that the Church of England, might exhibit to the world, the fruits of its efforts at reformation, on the anniversary of that Pentecostal Feast on which the Church Catholic began to exist.

This book as has been shewn, obtained the highest *Ecclesiastical* as well as civil sanction; thus we have so far a refutation from plain

historical facts, of the ignorant taunt of Romanists, that ours is a "Parliament prayer-book."

In submitting, as we now purpose doing, some of the prominent and distinguishing features of this Book, we shall find many customs retained, savoring of superstition. But we, of the present day, can scarcely be pronounced fair judges of the Reformers' work. We may be well assured that they, men of the profoundest wisdom, men of the most Saintlike holiness, knew better than we possibly can, what was the tone and temper of the national mind at that time. With regard to the "principles of the doctrine of Christ," they "gave place, no not for an hour," but they had too much knowledge of the human heart, too great reverence for that holy regard for antiquity that lies so deeply buried in human nature, to sweep away unfeelingly and at once, all those customs and usages which bore a time-honored stamp and which militated not against the great doctrines of Christianity. Dissenters are fond of talking of our present Liturgy as a "first step from Romish abominations." This first book of Edward they may style so if they please; yet the bitterest enemy of our Church, must acknowledge this

first step to be a giant stride, a stride for which we seek in vain a match in the annals of dissent. To strike the fetters off the Book of Life, chained as it had been for centuries, and to discard the use of an unknown tongue, were achievements, the greatness of which we can scarce estimate; and this was only part of their work.

On comparing Edward's first Book, with our present Liturgy, the following are the chief peculiarities that will present themselves.

The Morning and Evening Service began with the Lord's Prayer; the Sentences Exhortation, Confession and Absolution were subsequently added.

The Morning office terminated with the third collect for grace, the prayers for the Royal family were added afterwards.

The Litany was placed between the Communion Service and office for Baptism. There was no direction for it to be read on Sundays. In the petition against sedition, occurred the sentence "from the tyrrany of the Bishop of Rome, and all his detestable enormities."

The Title of the Communion was "The Supper of the Lord, commonly called the Mass."

The people were instructed, on hearing the Gospel given out, to say "Glory be to Thee, O Lord." We have no authority in our present liturgy, for this universal practice; it is hard to say how the direction came to be omitted.

In the prayer now called that for Christ's Church militant, thanks were offered to God, for His grace manifested in all His Saints; in it also occurred this petition for the faithful departed, "Grant to them, we beseech Thee, Thy mercy and everlasting peace, and that in the day of the general Resurrection, we and all they which be of the mystical body of Thy Son may altogether be set on His right hand." For an explanation of the sense in which the primitive and early reformed Church thus prayed for the dead, the reader is referred to Wheatly's Illustration of the Prayer book, chap vi., 11.

It was allowed to any member of the congregation to lead the confession.

In the prayer of Consecration, a petition for the descent of the Holy Ghost upon the Sacramental Elements, was inserted.

In delivering the Elements, the first clause only of the present sentence was used.

In the Baptismal Service, a form of exorcism

was used, beginning, "I command thee, unclean spirit.....that thou come out of and depart from these infants."

After Baptism, the child was presented with a Chrysom, and anointed with oil.

The Catechism formed part of the office for Confirmation, and had not the explanation of the Sacraments.

In Confirmation, the sign of the Cross was made on the foreheads of those confirmed.

In the Marriage service, the man was to deliver, besides the ring, "other tokens of spousage, such as gold and silver."

In the Service for the Visitation of the Sick, a discretionary power was given to the Priest to anoint the sick person.

In the Burial Office, a prayer for the dead was used.

CHAPTER V.

EDWARD'S SECOND BOOK. 1552.

Hitherto we have been considering the first struggle made by the English Church to emancipate itself from the thralldom of the Roman Bishop, to cast off the accumulated corruption of centuries. The task was arduous, and one which, from the very nature of it, should be gradual. Religious prepossessions are the last to be rooted out of the heart; the operation is a painful one, no matter how skilfully it may be performed; but if through indiscretion or party zeal, one unnecessary pang be inflicted, long is it ere the wounded spirit heals.

The English Reformation was, as we have seen, up to this, gradual, and most cautiously conducted. It had thrown off those manifest abuses of Romanism under which humanity groaned. The ecclesiastical assumptions of an insolent pontificate, the unscriptural use of an

unknown tongue, the keeping of the Bible from the people, the corruptions of primitive worship, and the absurdity of the rubrical directions, received not a moment's quarter; but many were the venerable customs and religious observances, which had a strong hold on the people's affections; and whatever of these were superstitious or erroneous, were to be hushed by the calm and soothing accents of religion and Scripture, and not to be rudely cried down by the mad and meaningless cry of "no Popery."

The nation now demanded that another step forward should be taken. A feeling of jealousy at the more rapid progress of the Continental bodies sprung up; objections without number against the Liturgy in use began to be made. Parliament when sanctioning Edward's first book, gave it the encomium that it was set forth "by the aid of the Holy Ghost," this sentence gave offence to many, who thought that the attributing of the work to such agency precluded, as it were, the possibility of its improvement. Other objections seemed to lie against many ancient, yet not Scripturally recognised usages which had been retained. These circumstances induced Cranmer to

consent to a review of the Liturgy, and in order if possible, to satisfy the discontented, he sought the assistance of two German Divines, Martin Bucer, and Peter Martyr, who had done somewhat to help forward the reformation on the Continent. The pride those men felt at the success of their previous efforts, was heightened in no small degree, by being called on to assist the English Church; and this, doubtless, led them to take those inconsiderate liberties with our liturgy, which we have such reason to regret. Those Reformers, moreover, had come from a place where they had been employed in rearing on the ruins of dogmatic theology, a religion of negatives; denied at first, and renouncing afterwards, the help and supervision of Bishops, they were peculiarly ill-fitted to legislate for a Church, essentially Episcopal, and which, from the very beginning of the Reformation, had acted under Episcopal control.

The liturgy was submitted to these men. Bucer wrote a book of strictures upon it, entitled, *Censura super libro sacrorum Ecclesiæ Anglicanæ*; and notwithstanding his bringing a considerable number of objections against it, he begins his work with this extraordinary acknowledgment,

"Nihil video in libro esse descriptum, quod non sit ex divinis literis desumptum, si non ad verbum, ut Psalmi et Lectiones, tamen sensu, ut sunt Collectæ—I see nothing set down in the book, which is not taken from the Divine Scriptures, if not to the word, as the Psalms and Lessons, yet in sense, as the Collects."

He objected to several matters of ritual detail. Indeed, as remarks the Editor of Mosheim's Eccles. Hist., (vol. iii. 174) "it is plain that a disposition was afloat to war with Romish usages beyond the necessities of the case;" and in this statement, he is fully borne out by an examination of the reasons put forward by Bucer, in favor of his objections; where for instance, we find him justifying his strictures on the dresses of the Clergy thus, "these dresses I wish taken away, not that they are of themselves impious.....but we ought to testify in every way, that nothing shall be common to us with the antichristian Romanists—*nihil esse commune cum Romanensibus antichristis*;" an argument too silly to notice, were it not found to be so frequently urged, even at the present day, and one which with quite as much justice, could be urged against prayer, public worship,

preaching, almsgiving, and the many other Christian practices which Rome, in common with us observes. Every one should remember that nothing is so calculated to weaken a good cause, as a bad argument; and members of our Church, in using this class of arguments, injure two parties; themselves, in that they entail the merited ridicule of all intelligent persons and also those who may be seeking after truth, for they cannot but suspect, and perhaps, fatally to themselves reject, a system, whose advocates bring forward in its support, such despicable sophistry.

It is thought that the Committee who drew up the first Book, were engaged now in the revision of it; if so, they must have yielded to the influence of Bucer and Martyr, to a degree beyond what we might have been prepared to expect; for we find in this second Book of Edward, that not merely were sundry minor ritual points sacrificed to their censures, and many ancient customs abolished to please them; but that some of the changes made, affected radical doctrines. To instance this, we refer to the alteration made in the sentence pronounced when delivering the Elements to the communicants. It stood thus, as we have noticed (p.35),

in Edward's first Book, "The Body [or Blood] of our Lord Jesus Christ, which was given [or shed] for thee, preserve thy body and soul unto everlasting life:" which sentence was taken from St. Ambrose's Milan liturgy, and St. Gregory's Sacramentary. The reviewers thinking that these words gave too much countenance to the notion of a corporal Presence in the Eucharist, omitted this sentence, and substituted the one which forms the last clause in our present liturgy, "Take, and eat this, in remembrance that Christ died for thee, &c." Thus was our Church's formulary made to countenance the Zuinglian notion of the Eucharist, that it was *merely a commemorative* feast, and that the employment of Bread and Wine served only to associate men's feelings, with the past actions of our Saviour. Happily, our Church seized the opportunity presented by a subsequent review, to restore the omitted sentence; refusing to be found leagued with a party of Swiss innovators, in upholding a doctrine opposed to the whole tenor of Scripture, and the voice of catholic antiquity.

The following are the principal alterations and additions made at this Review.

In Edward's first book, the Rubric directed "the Priest, being in the *Choir*," to begin; this gave mortal offence to Bucer, who by Calvin's direction urged "that it was a most antichristian practice for the Priest to say prayers only in the Choir, as a place peculiar to the Clergy, and not in the body of the Church, among the people, who had as much right to divine worship, as the Clergy themselves;" and he insisted on the remedying of this insufferable abuse, "if the whole nation would not be guilty of high treason against God." This senseless outcry had an effect, and the Rubric in Edward's second Book, directed that the place and position of the Minister should be so ordered "as the people may best hear."

We have already mentioned that Bucer objected to the dresses of the Clergy; the old Rubric, which enjoined, besides the Surplice, the wearing of Albs, Copes and Tunicles, was now, at his instance, altered, and the Surplice alone was allowed to remain. The old Rubric, however, was restored at the next review.

The Sentences, Exhortation, Confession and Absolution were now added to the Morning Service, which had begun with the Lord's Prayer

The Athanasian Creed was ordered to be used on seven additional days, that it might in general, be said once a month.

The Litany was directed to be used on Sundays, as well as on Wednesdays and Fridays.

In the title of the Communion, the words "commonly called the Mass," were omitted.

The Decalogue was ordered to be read. This practice, it may be noticed, is peculiar to the English Church.

In the prayer for the whole estate of Christ's Church, all reference to the Virgin Mary, and departed Saints, was omitted; and the words "militant here on earth," were added, to confine the prayers to that portion of the Church.

The invocation of the Holy Ghost at Consecration, was left out.

We have previously noticed the change made in the sentence used when delivering the Elements.

A Protestation was added, at the end of the Communion Service, to explain the reasons for kneeling at the Sacrament.

The Exorcism, and the anointing and crossing on the breast, in Baptism, were omitted.

The discretionary power given to the Priest

to anoint the sick person, was now withdrawn.

These were the principal alterations made in the first book; and at this Review, our Prayer-book was brought to somewhat like the state in which it stands at present.

The Book thus revised, was submitted to Parliament; and by the second Act of Uniformity (5 & 6 Ed. VI., cap. 1), it was ordered to come into use on the 1st of November, 1552; it continued in use, however, but for a short time as Edward's death took place on the 6th of July, in the following year, and the Romish ritual was restored almost immediately on the accession of Mary.

There is this testimony borne in the Act, to the excellency of the former book, that the alterations which were made in it, "proceeded from curiosity, rather than any worthy cause," and that the objections against it, arose from curious and mistaken views, the book really containing nothing which was not agreeable to the primitive Church.

Thus the alteration was treated merely as a matter rendered expedient by circumstances; and this, coupled with the fact, that it received no ecclesiastical sanction, has left members

of our Church, at liberty to avow their preference for the Liturgy as it originally stood.

In the year 1552, our Church was also furnished with a doctrinal test. Forty-two Articles of religion were drawn up, and sanctioned by Convocation. These differ very little, from our present Articles, which were set forth in the reign of Elizabeth.

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CHAPTER VI.

THE REIGN OF QUEEN MARY. 1553-8.

With the last chapter, closed the account of what we may call the first epoch in the history of our Prayer-book, as it is also in the history of the Reformation in these countries. A sovereign now ascended the throne of England, whose life was spent in an unceasing effort to demolish the noble fabric of Apostolic Christianity, which her predecessors had used such exertions to restore. The very name of Mary, suggests to our mind ideas of cruelty and bloodshed; the fires of Smithfield, fed as they were by the life-blood of the holy and good, seem to cast a ghastly hue over this foul page of our country's history. We could almost say that it would have been well for the Church of England, that Mary had never been born; but it was doubtless ordered for a wise purpose by Him who subordinates all earthly arrangements

to the advancement of His glory, and the ultimate good of His people.

One of the first things done in this Queen's reign, was to repeal all Acts relating to religion, which had been passed in the reign of Edward; and the Romish service was restored on the 20th of December, 1553. The Bishops were deprived of their Sees; and Gardiner, Bonner, and the others who had been expelled in the last reign, were reinstated. It was soon after determined to let loose the laws in their full vigor against the reformed religion, each Bishop being accorded the power of seeking out, and putting to death, all protestants in his diocese.

For five years and a half, the Romish ritual prevailed; and during this short period, the malignant character of that system, had full time to develop itself. Rome may not be willing to hold herself accountable for the acts of Gardiner and Bonner, yet it is hard to dissociate them from the system they sought to uphold; and never can be effaced from the page of time, the appalling fact, that during the Marian persecution, upwards of three hundred human beings were led to the stake, whose only crime

was the refusal to acknowledge a supremacy unheard of for six centuries and to yield credence to a mass of floating opinions, the most of which never received dogmatic and authoritative announcement, until the Council of Trent. It served an end, however; Latimer when perishing in the flames at Oxford, exclaimed to his companion in affliction, "Be of good cheer brother, we shall this day kindle such a torch in England as I trust in God shall never be extinguished." Nor has it been; the blast of bloody persecution which was intended to quench, served but to fan into more enduring vitality the flame of Gospel truth: and up to this day is there in the breasts of Englishmen a deep-seated horror of that religious system which in boasting of its unchangeability, proclaims itself the same to day, as it was, when three centuries ago, it sacrificed to its mistaken zeal and intolerant bigotry, some of the noblest and best of men.

Cranmer suffered in this reign. Under the pressure of severe and artful temptation he had been led to disavow his belief in the doctrines he had hitherto held, and to acknowledge the supremacy of the Bishop of Rome. The

Court before which he made this acknowledgment, required a more public recantation of his errors; but to their surprise and dismay, on being brought before the people, he said that there was one miscarriage in his life, of which above all others, he sincerely repented,—the insincere declaration of faith, to which he had the weakness to consent, and which the fear of death alone had extorted from him; and when led to the stake, his first act was to stretch out the hand, with which he had signed the recantation, and without betraying, either by his countenance or motions, the least sign of weakness, or even of feeling, he held it in the flames until it was entirely consumed.

Queen Mary died in 1558, after a short and troubled reign of five years and a half. The close of her life had been embittered by the ill-treatment of her husband, and the loss of many foreign possessions, particularly Calais. She died broken-hearted, and left not one to bless her memory or shed a tear for her fate.

We must now digress a little, to give some account of the origin of Puritanism. Yet it can scarcely be considered foreign to our subject; for at subsequent periods in the history of

our prayer-book, the opposition made by the puritans to our liturgy and the principles of our Church, was not one whit less vexatious and malignant than that made by Romanists hitherto. Few are aware of this; for all parties and sects, from the Socinian who denies our Blessed Lord's Divinity, down, through the multitudinous phases of heresy and schism, to the Presbyterian who decries Episcopacy, to screen their differences, and so their errors, seek a common bond of union in the name of Protestant this deceives many, and makes them forget that under that term, there cloke themselves some of the deadliest enemies, that not only our Church, but Christianity itself has.

Early in the reign of Mary, when the English Divines saw that the government was bent on severe measures, they at once inferred that an extreme persecution would arise. Few had courage to brave the storm which was seen gathering, and await the calamities that threatened them; so multitudes fled beyond the seas, and sought refuge in the protestant Continental States. Some of these exiles settled at Emden; some at Zurich, some at Strasbourg, some at Frankfort. Those at Frankfort procured the

liberty of a Church, and invited the other exiles to come and settle there; those at Strasbourg mistook the meaning of the invitation, and considered that it was some person who was required from them to take pastoral charge; Bishop Scory was chosen, but the Frankfort congregation had meantime, chosen for their ministers, Knox, Hadden, and Leaver. They agreed to use the English prayer-book, with considerable alterations however; for instance, the Litany was omitted, and the Surplice disused. When the Zurich exiles heard of these measures, they refused to concur with the innovators, declaring their intention to use none other than the English prayer-book in its integrity. The Strasbourg exiles, not willing to break with those at Frankfort, made some advances towards accommodation, but they also were deterred from accepting the invitation, as they could get no guarantee that they would enjoy quiet and protection if they removed thither.

The Frankfort congregation now settled on the Geneva service, but Knox, their minister, refused to use it, until the English at other places were consulted; nor yet would he use

the English service; so Leaver proposed drawing up a form, independent of the Geneva model or any other; but neither would this please him; so it was at last determined to submit an abstract of the English service book to Calvin. In the letter which accompanied this abstract, they did their utmost to prejudice the mind of Calvin against the book; for instance, they called the petition, "By Thy holy Incarnation," a conjuring of God; they carped at the Gloria in Excelsis, in that the papists used it; the ceremonies in the office of Matrimony, were, in their eyes, follies; and the Churching of women was a Jewish custom. It is not to be wondered at, therefore, that Calvin denounced our liturgy in no measured terms; professing to find, as he bluntly expresses himself, "many tolerable fopperies in it." He censured both parties, advising the Knoxians not to stand too nicely on terms, and the other party not to value themselves on their own whims, but to comply with the godly at Frankfort.

This letter of Calvin gave to the congregation at Frankfort, a still greater dislike to the prayer-book; but to prevent a complete rupture, it was agreed that Whittingham, Leaver, and

Parry should draw up a form inoffensive to both parties; this order was to continue until the May following (1555).

Thus the matter rested, until the coming of Dr Cox and some others from England. They insisted on a rigid adherence to the prayer-book, and refused to consider themselves bound by an arrangement to which they were not consenting parties. This party was shortly after admitted to vote in the congregation, where they soon became a majority. The differences now mounted so high, that the State authorities were obliged to interfere, and demand of Cox, a conformity to the Geneva service, on pain of being denied the privilege of assembling for worship. Cox advised his congregation to comply; and then again, there was a respite from troubles.

Matters had not been long thus settled, when Knox was charged with high treason, and ordered by the magistrates to quit the city. He retired to Geneva, where Calvin had formed the head-quarters of his party. He shortly after returned to England, and formed into a body, those holding like principles with himself; this party obtained the name of puritans, from

their making pretensions to extraordinary purity of discipline and worship. Subsequently, they were called Presbyterians, from their acknowledging but one order of Clergy, namely Priests or presbyters, in opposition to the Church, which acknowledges three, Bishops, Priests and Deacons. The theology of Calvin being held by this sect, they come thus to be known also by the name of Calvinists.

CHAPTER VII.

THE PRAYER BOOK OF ELIZABETH. 1559.

On the death of Queen Mary in 1558, Elizabeth succeeded. Her accession was viewed with much suspicion by the Romish party, in that she had early manifested a bias towards the views of the reformers, and further she could not feel well disposed towards a religious system which regarded her as illegitimate, a Pope's Bull having annulled her father's marriage with Catherine of Arragon.

However she resolved to proceed cautiously. She retained eleven of her sister's counsellors, yet adding eight more favourable to the reformation. It was ascertained that the conformity of the nation to the Roman Catholic religion in her sister's reign resulted more from compulsion than deliberate preference; and that the people were most anxious for a renewal of the efforts at reformation. Her Secretary, Sir

William Cecil, also laid very plausibly before her, the position in which she was placed with regard to the Roman See, insisting that it was vain to expect the recall of a divorce which had been pronounced so solemnly by two Popes; and even if she were allowed to hold the throne, it would be only on an uncertain and dependent footing; so that as far as the Roman Bishop was concerned, it was a matter of indifference, whether or not she supported the Reformation.

She was thus confirmed in her resolution to supplant the Romish religion, and restore the purer faith; determining, as has been said, to take gradual and safe steps, and not to permit those manifestations of excessive zeal, which had tended so much to sully her sister's memory.

Immediately on her accession, she recalled all the exiles that had left the country by reason of the persecutions in the reign of Mary; she also set at liberty those prisoners who were confined on account of their religion. No more joyful news could be communicated to the exiles, than that permission was accorded them to return; so they immediately came back, and soon made their hardships known throughout

the length and breadth of the land; they also indulged in bitter invectives against the Romish system, which they set down as the cause of all their miseries. This alarmed their opponents, who still retained their livings; so that the beginning of this reign saw two strong and excited parties entering the ranks, to contest, not for the supremacy of doctrinal opinions, but for the means of earning their subsistence,—for their bread. Elizabeth wisely foresaw that contentions such as these, would be most destructive to the peace and prosperity of her kingdom; so by a proclamation dated the 27th of December, 1558, she imposed silence on the pulpit, inhibiting all preaching, except by special licence. Moreover, as the returned exiles had, of their own accord, restored the use of Edward's second book, the proclamation further enjoined, that until Parliament met, the Romish Service was to continue, because the laws passed in Mary's reign respecting it were not repealed. However she suspended them so far as to prescribe the use of the Lord's Prayer, the Decalogue and the Litany, in English, as used in her Chapel.

The disputes that she learned had taken place

abroad, with reference to the English Liturgy, induced her to take into consideration, the propriety of reviewing Edward's second book. To effect this in a way that would be satisfactory, she selected as a Committee, four of the exiles, and four of the Reformers who had remained in England.

Their names were—

Edmund Grindall, afterwards Archbishop of Canterbury.

James Pilkington, afterwards Bishop of Durham.

Richard Cox, afterwards Bishop of Ely. [It was he who succeeded in forcing Knox and his party to leave Frankfort.]

David Whitehead.

Matthew Parker, afterwards Archbishop of Canterbury.

Dr. May.

Dr. Bill.

Sir Thomas Smith.

To these were afterwards added Dr. Sandys and Mr. Guest.

After some deliberation, it was decided that the second book of Edward should form the basis of the new service.

There were some few alterations made in it, the chief of which we now propose to notice.

Proper Lessons were appointed for Sundays and Holy days.

The Priest was to stand "in the accustomed place," namely, the Choir, and not "where the people may best hear," as in Edward's second book

The Rubric disallowing the Vestments was struck out, and the one which we find in our present liturgy was substituted, authorising the Vestments prescribed in Edward's first book; this alteration very much offended the puritan party, as one of their cardinal points of opposition to Edward's second book was, that it allowed even the Surplice to remain.

In the Litany, the sentence "from the tyranny of the Bishop of Rome, and all his detestable enormities," was left out.

In the petition for the Queen, the words "strengthen in the true worshipping of Thee, in righteousness and holiness of life," were added.

In the Communion Service, the sentence used in delivering the Elements, in Edward's first book, which had been left out at a subsequent review, was now restored, and united with the

one used in the second book. The sentence thus made up, contains the true, scriptural and catholic doctrine of the Sacrament.

The Protestation concerning kneeling, which was subjoined to the Communion Service, at the instance of the foreign Divines, was now left out, as it denied any "real and essential Presence;" for this, though quite consistent with the Zuinglian notions of Bucer and Martyr, was inconsistent with the the teaching of Scripture and the Church. It was restored at the Last Review, when circumstances rendered it necessary to guard against the Romish doctrine of Transubstantiation, The important alteration made in it on its re-appearance, will be noticed in the proper place.

It is thought that some of these changes are traceable to the Queen herself, and that they were inserted after the review was completed, and before the revised book was submitted to Parliament.

Before that an Act of Uniformity should be passed, substituting this book for the Romish ritual, it was determined that a dispute should take place between the Reformers and the Roman Catholics, on three of the points at issue,

namely the use of an unknown tongue in public worship, the right of particular Churches to regulate externals in religion, and the Romish doctrine of a propitiatory sacrifice in the Mass. Accordingly, the champions on either side met on the 31st of March 1559, at Westminster Abbey. Being worsted in the argument on the first of these points, the Roman Catholics declined any further controversy, giving as a reason, that the English Reformed body was in a state of schism, and so of sin, consequently that it was wrong to argue with its upholders. Queen Elizabeth was not the person to brook this contumelious treatment; she could not well understand why men who were allowed a fair opportunity of supporting their system by Scripture and reason, should not merely refuse to avail themselves of it, but even spurn the offer with contempt; so those over-scrupulous Bishops were sent to the Tower; and this completely turned the scale in favor of the Reformation.

The Bill of Uniformity was introduced on the 18th of April, and became law on the 28th of the same month, and Edward's second book, with the alterations and additions mentioned, was ordered to be used on and after the

feast of St. John the Baptist, next ensuing, namely, the 24th of June, 1559.

Not from its relevancy to our subject, but from its bearing on the fortune of the English Church, we will give now a brief account of how the Apostolic succession was preserved. The importance of this is decried now-a-days. but whoever looks at the present state of the German and Swiss religious bodies, which were reformed at the same time as our Church, but which despised the ecclesiastical polity of the Apostolic age, will find abundant cause of thankfulness to God, that we are not deprived of that essential element in the constitution of the Church—Episcopal supervision and authority. Of the body of theological professors in Germany, scarce one in ten are found believers in the Divinity of our Blessed Lord.

On the accession of Elizabeth, all the Sees were in the hands of Roman Catholic Bishops; but all, with the exception of Kitchen, Bishop of Llandaff, forfeited them, by refusing to take the oath admitting the royal supremacy. The Bishoprics being thus vacant, and in the gift of the Queen, she selected for the See of Canterbury, Dr. Parker, who, remaining at home

during the Marian persecution, had escaped those innovating propensities which the exiles had imbibed on the Continent. It was expected that Kitchen would have preserved his country's Apostolical succession, by consecrating Parker; but he did not. However, he was consecrated in the Chapel at Lambeth, on the 17th of December 1559, by Barlow Scory and Coverdale, Bishops who had been deprived of their Sees in the reign of Mary; however this circumstance in no way vitiated the consecration.

Forty-five years afterwards, an attempt was made by Romanists to throw discredit on Parker's consecration, by spreading an absurd story respecting it, namely that Parker, Scory, and some others, met by appointment at the Nag's Head Tavern, and on finding that Kitchen obstinately refused to consecrate Parker, that Scory laid a Bible on the head of him and the others, and they rose up Bishops. Providentially, a living witness, the Earl of Nottingham, came forward at once, to refute this foul calumny.

In the case of the Irish Church, there is no question as to the transmission of the Apostolic succession; for of the Episcopal Bench, only two out of the twenty remained Roman

Catholics; namely, Walsh, Bishop of Meath, and Devereux Bishop of Kildare.

In this reign, our Thirty-nine Articles were compiled. This exposition of the doctrines of English Church received the sanction of Convocation, in January 1563. It is worth notice that Romanists did not possess a similar standard of appeal for nearly a year after, as the Council of Trent did not close its sittings until the end of 1563.

Thus under Elizabeth, did our reformed Church completely regain its Catholicity. Provided with a polity, a liturgy, and terms of conformity, it took a foremost place among the branches of the Church of Christ. Having succeeded in completely extirpating Romish errors, and recovering from its temporary lapse into German protestantism, we find it now well prepared, by virtue of its union with its Divine Head, to testify courageously, and defend manfully, its reverence for and attachment to "the faith once delivered the Saints." Evil days were in store for our holy Church. Our Blessed Saviour's kingdom not being of this world, it is not wonderful that it should incur the hostility of a godless and self-worshipping

people. Many an effort was made to degrade the standard of Christian morality, and abolish the external manifestations of faith and fear; yet, in all its subsequent struggles with the puritans, we shall find that not a single essential verity of religion was wrested from it by terror, or won from it by adulation. Alike indifferent to smile or frown, it "fought a good fight," it "kept the faith."

CHAPTER VIII.

THE CONFERENCE AT HAMPTON COURT. 1604.

James I. succeeded to the throne on the death of Elizabeth in 1603. The puritans had great expectations that he would be favorable to them both from his having received his education in Scotland, and having occasionally manifested an attachment to the puritan body there. Yet they very far miscalculated the bias of the king's mind, for he himself tells us, that he had long before entertained objections against them, which experience tended only to confirm; so he at once, on his accession to the English throne, declared his adherence to the Church of England, and blessed God "that he had been brought to the promised land, to a country where religion was purely professed, and where he sat among grave reverend and learned men; not as before, elsewhere, a king without state, without honour and without order; and where beardless

boys considered themselves at liberty to brave him to his face."

The first act of the puritans in this reign, was to present the king with a petition, called from the number of signatures attached to it "the Millenary Petition." In this address, they sought a reformation of the liturgy; setting forth the following as the grievances of which they complained;—the Cross in Baptism; the ministration of Baptism by midwives; the Cap and Surplice; the terms, Priest and Absolution; the ring in marriage; the length of the service; too much Church music; the bowing at the name of Jesus; and the reading of the Apocrypha. They submitted also some matters relative to Church government; and begged the king to afford them an opportunity of substantiating their objections by Holy Scripture.

James was imbued with a strong dislike of the republican principle of puritanism, also of the puritans themselves, who had given him much annoyance. We would suppose therefore, that he would at once have rejected their petition; but there were some very peculiar elements in his character, which led him to rejoice in being thus afforded an opportunity of mingling with

divines, and exhibiting his own erudition; for the king was not a little vain of his theological acquirements, and only longed to be able to manifest them in a suitable sphere.

He accordingly summoned a conference to meet in his palace at Hampton Court, on the 14th of January 1604. Archbishop Whitgift and seventeen others, represented the Church; and Dr. Reynolds, Dr. Sparks, Mr. Knewstubs and Mr. Chatterton, the puritans. The king took the chair, and opened the proceedings with a long speech. Their deliberations lasted three days. The king propounded six points; three relating to the prayer book, and three to ecclesiastical jurisdiction. The puritans proposed four; the first concerned purity of doctrine, the second good ministers, third Bishops' courts, and the fourth, the prayer-book. The three first received no opposition, but when they came to the fourth, the King demanded that they should have Scripture, or good authority to bring forward against the parts of the Service which they objected to. They strove hard to make good their objections; but both the Bishops and the King proved satisfactorily, as their silence acknowledged, that the rites and ceremonies com-

plained of, were not contrary to Scripture and were confirmed by the Fathers who lived in the purest ages of the Church. Thus refuted, they professed themselves well satisfied with what had been done, and only requested that some time might be given to those grave and conscientious men who were long exempted from the use of ceremonies, to decide whether or not they would now submit to them, to which request the King agreed.

The alterations determined upon at this Conference were not submitted either to Parliament for Convocation; James conceived his authority quite sufficient, as the statutes of Elizabeth relating to the royal supremacy annexed thereto an ecclesiastical supremacy. However, the eightieth Canon recognises the altered liturgy; directing the Churchwardens of every parish to "provide the Book of Common Prayer, lately explained in some points by the king's authority." Thus these alterations come to be binding on us.

The principal of these are as follow:—

In the title of the Absolution, the words "or remission of sins," were inserted.

The administration of Private Baptism was

restricted to the "lawful minister," to prevent lay persons from baptizing.

The title "Confirmation" was explained by the additional words, "or laying on of hands upon children baptized, and able to render an account of their faith."

The account of the Sacraments, written by Bishop Overall, was added to the Catechism.

Some changes were made in the Apocryphal Lessons

The prayer for the Royal Family, and thanksgivings for rain, fair weather, plenty, &c., were added.

It is clear that these alterations by no means removed the whole of the puritan objections, for nothing was done regarding the Vestments, the Cross in Baptism, or the ring in marriage; things of themselves quite matters of indifference to the puritan; until on their being considered on the principle of obedience to Church authority, they become interwoven with the acknowledgment or rejection of the Church's claim to such authority.

The four puritans who attended the conference, in acquiescing in the decisions, and promising future obedience to the Church, seem

not to have represented the opinions or wishes of the rest of their party, for in the very next year, we find a petition presented to the king, charging the prayer-book with fifty gross corruptions, and demanding its total abolition.

Besides this review of our liturgy, there were two other works in connexion with our Church undertaken in this reign, namely the translation of the Bible, and the enactment of the Canons.

CHAPTER IX.

CHARLES AND THE COMMONWEALTH.

From the death of James to the Restoration, many important events in the history of our liturgy took place. Although puritanism, regarded in a religious aspect, received a severe check at the Hampton-court Conference, yet it increased much in political importance towards the close of the reign of James. Many circumstances conspired to give it this undue weight and prominence. The tendency of human nature to run into extremes; the evil principles of self-exaltation, spiritual pride, and insubordination in that nature, which puritanism subverted to its ends, are a few of these. Religious liberty was clamoured for on all sides. James knew the men he had to deal with; and he also knew what the puritans meant by religious liberty; hence though unable to stifle the cry, he did nothing towards satisfying it. Provoked

by his cool, and oftentimes contemptuous treatment, it may well be supposed that they viewed with no degree of favor, the accession of his successor, who was the more obnoxious to them, in that they at once discovered that his attachment to the Church was based on a sober and sincere conviction of the genuineness of her claims to truth and purity,

Under the guidance of Archbishop Laud, Charles did much towards bringing back the Church to the state in which it was left at the close of Elizabeth's reign; for we need not say, that many a primitive practice had fallen into disuse, much of the Church's discipline had come to be neglected. Charles was also anxious to extend to Scotland, the ecclesiastical constitution of the English Church. Bishops were accordingly consecrated, and a liturgy framed. But as Scotland had, ever since the return of Knox, been the chief seat of puritanism, the greatest dissension was occasioned by the attempt to introduce the Service. On the appearance of the Dean, vested in his Surplice, in the Cathedral of Edinburgh, cries of "Antichrist," "stone him," resounded through the sacred building; the Bishop ascended the pulpit, in

hopes of being able to quell the disturbance, but a stool was flung at his head, and it was with difficulty he escaped with his life. The exasperated people banded themselves together for protection against future attempts to introduce a liturgy or Bishops, and signed The Solemn League and Covenant, as the basis of their union. This famous league gave to its subscribers the name of Covenanters. Subscription was demanded under pain of excommunication. Such was the toleration of those who set themselves forward as the champions of religious liberty.

Charles, by nature weak and gentle, was not equal to the stormy times in which his lot was cast, so that the burden of the opposition to the puritans rested on Laud, a man, who, whatever be his errors of judgment, or want of discretion, deserves our admiration and gratitude for his zealous defence of our Church in this her evil day. Almost single-handed, he stemmed the torrent of fanatical intolerance. Asking no favour, accepting no compromise, he never flinched from his post; where placed by his God, he fought and fell, martyred by the puritans, as Cranmer was by the Romanists, for his attachment to the religion of the Reformation.

At his trial some charges were brought against him for tampering with the Prayer-book in a way calculated to favour Romanism; charges which even Hume admits to have been belied by his whole life and conduct. These, with a satisfactory refutation of them, may be seen at length in Cardwell's History of Conferences. It is remarkable that, although an hundred and fifty witnesses were brought forward to support those charges, the puritans were unable to procure a judicial sentence against him. The Commons, however, in exercise of their legislative authority, decreed the forfeiture of his life. Another instance of the inconsistency between the professions and practice of these clamourers for toleration and liberty.

Archbishop Laud being thus removed, an Act was at once passed, called "An ordinance for taking away the book of Common Prayer." Thus for the second time was our Liturgy suspended, and its use made penal, once by Romanists under Mary, and now by the puritans.

The Martyrdom of Charles soon followed; we might almost say, naturally, and of course; for Ecclesiastical authority being set at nought, an

ignorant and deluded army could not be brought to understand why regal authority should share a better fate. Religionists soon got rid of the irksome supervision of a vigilant bishop, because it deprived them, as they thought of liberty, why should civilians endure the yoke of a stern sovereign? was liberty to them less dear?

They wasted no time, therefore, in copying the example set by those over them, and Charles, five years after Laud, exchanged, as he said on the scaffold, "a corruptible crown for an incorruptible one," and went to join "the noble army of martyrs."

During the Commonwealth, toleration was extended to all religious opinions except those professed by members of our Church, and Romanists. Indeed, one cannot contemplate the state of religion in England during this awful period, without a shudder. Roundheads with Bibles in their belts, could deem a Church suitable stabling for their horses, the Font, a proper feeding trough, the painted windows good marks to shoot at. With the Bible within arm's reach to teach them that even the offerings of Korah and his sinful companions were

hallowed "for that they offered them before the Lord." (Levit. xxvi, 38.) How much more holy in His sight were temples reared for His worship, how much farther should they be from profanity and pollution.

CHAPTER X.

THE LAST REVIEW. 1661.

Few events in English History have stronger claims to notice than the Restoration. We have seen that the martyrdom of Charles I. and the sad events that followed it, may be traced to that impatience of restraint and that longing after an ideal liberty which find so welcome a home in the human heart; but we are not able so easily to trace the causes that brought about the Restoration. We will not find them in human nature. We must look higher. The spectacle of a people whose hands were imbrued in the blood of a slaughtered king, of a people living in an atmosphere of fanaticism and extravagance, turning round now, after eleven short years, to restore to the throne of the noble and saintly Charles, his profligate and abandoned son, must fill us with wonder. And we cannot view it any other light than that of

a striking illustration of a mysterious law of Providence, that men are often made instruments of their own punishment, and that this punishment answers not only in degree, but in kind, to the offence. They that sow the wind, must reap the whirlwind. The subverters of the Constitution found themselves constrained by uncontrollable circumstances, to revert to monarchical government. The subverters of the Church lived to see her revive in all her pristine greatness and splendor.

We come now to give an account of the attempt made at the Restoration, by the Presbyterians (as the puritan party came by this time to be called), to alter our Prayer-book to suit their notions; which circumstance brought about the final review of our Liturgy.

Immediately on his return, the Presbyterians presented Charles with an address; wherein they set forth that some parts of the Prayer-book were justly offensive; and that the ceremonies in particular, were irksome; and humbly prayed for the appointing of some Divines of both persuasions to compile a form "not dissonant from the Liturgies of other reformed Churches, nor too rigorously imposed,

nor the minister confined thereunto." Accordingly, the King issued a warrant, on the 25th of March 1661, appointing a Commission of Divines, "to advise upon and review the Book of Common Prayer, comparing same with the most ancient liturgies . . to advise and consult upon the several objections . . avoiding, as much as may be, all unnecessary alterations in the liturgy with which the people are already acquainted."

The Commission was composed of twelve Bishops, and twelve Presbyterian Divines; the Bishops were:—

Frewen, Abp. of York,	Morley, Worcester,
Sheldon, Bp. of London,	Sanderson, Lincoln,
Cosin, Durham,	Laney, Peterboro',
Warner, Rochester,	Walton, Chester,
King, Chichester,	Stern, Carlisle,
Henchman, Sarum,	Gauden, Exeter.

Presbyterian side:

Dr. Reynolds,	Dr. Wallis,	Mr. Jackson,
„ Tuckney,	„ Manton,	„ Case,
„ Conant,	Mr. Calamy,	„ Clark,
„ Spurstow,	„ Baxter,	„ Newcomen,

with nine coadjutors on each side.

They were to meet at the Savoy, and the Commission was limited to four months.

At the first meeting, Bishop Sheldon submitted, that as the Presbyterians had sought the Conference, it was but reasonable to require, that nothing should be done until they had delivered their exceptions in writing, together with the alterations they required. To this the Presbyterians consented, and met from day to day to draw up their objections to the service, leaving to Mr. Baxter the task of suggesting the alterations and additions. Baxter did not consider our Liturgy capable of amendment, so he drew up an entirely new one; and so great an influence had this extraordinary man among his party, that they were so injudicious as to submit this Liturgy, as well as their exceptions, to the consideration of the Bishops, and pray for its adoption.

• They ranged their exceptions under two heads—general and special. The latter are too minute and frivolous to notice; but the eighteen general objections, with the Bishops' replies thereto, we will give an abstract of, as they will put the Churchman in possession of the popular objections brought against us by Presbyterians, with adequate and satisfactory answers to them. We trust this will be found

useful; for now that our Church is rousing herself from her lethargy and assuming her proper position, our foes are likewise on the alert; and as lapse of time has brought with it no change in her doctrine and discipline, our adversaries find in the puritanical scruples of the sixteenth and seventeenth centuries, weapons of attack ready to their hand. As they were foiled then, so they can be now. And thus history is made to fulfil its most practical end, by bringing the light and experience of the past, to bear upon and guide our present conduct.

Proposition I. The prayers and other materials of our Liturgy should consist of nothing doubtful or questioned among orthodox persons.

Bishops' reply. Who are the orthodox? Even men who deny the Divinity of Christ call themselves orthodox. If by orthodox be meant those who adhere to Scripture and the Catholic consent of antiquity, no part of our Liturgy has been questioned by such.

II. Our first reformers drew up the Liturgy to win upon the Papists, why not alter it now to gain upon the judgments and affections of the Protestants.

Reply. It was the design of the Reformers to

draw up a Liturgy which neither Romanist nor Protestant could justly except against. And our Liturgy was never objected to by those to whom the name of Protestant most properly belongs, namely those who profess the Augsburg Confession.

III. The responses of the Clerk and people create a confused murmur, which renders the reading unintelligible, and so unedifying, the minister should be the mouth of the people.

IV. The Litany is so framed that the petitions are for a great part uttered only by the people, this is not consonant with Scripture, where the minister spoke to God for the people. The Litany should therefore be turned into one solemn prayer to be offered by the minister.

Reply to 3rd and 4th—Responsals and alternate readings *do* edify and quicken, continue and unite, our devotion, which is so apt to freeze or sleep in a long continued prayer or form. 2 Chron. vii, 1, 4, and Ezra iii. 11, seem to justify the practice. Besides if the only part of the people is to listen with silence to the minister, and say Amen at the close of the prayers, why do Presbyterians sing Psalms, wherein the people bear an equal part with the minister?

V. There should be nothing in the Liturgy to countenance the observance of Lent as a religious fast; our Saviour's fasting which is intended to be imitated thereby being miraculous.

Reply. The testimony of St. Chrysostom and St. Augustine shew that the religious observance of Lent was a primitive custom. And though we cannot wholly imitate our Lord, yet we can to a certain degree, fasting as St. Peter, Cornelius or Daniel did.

VI. The religious observance of Saints' days appointed to be kept as holy-days may be omitted. Or if any be retained they be called festivals, and not holy-days.

Reply. The observance of Saints' days is an Ecclesiastical institution, and handed down from most ancient times. Our Saviour had regard to a feast of the Church's Institution, namely, that of the Dedication. (St. John, xii, 22.) The end of these days being the exercise of holy duties, and not feasting, it is more proper they should be called holy-days,

VII. The exercise of the gift of prayer should not be excluded; and it should be left to the discretion of the minister, by reason of age or other circumstances, to omit any part

of the Liturgy that occasion may require.

Reply. The gift, or rather the spirit of prayer, consists in the inward graces of the Spirit, not in extempore expressions, which any man of natural parts, having a voluble tongue and audacity, may attain to without any special gift; the according permission to omit parts of the service would make the liturgy void, as every minister could put in or leave out all at discretion.

VIII. The version of the Scriptures used throughout the Liturgy (that of Cranmer's Great Bible) abounds in obscurities and defects; the new authorised version should be used,

This was partially acceded to; the Epistles, Gospels, Sentences and many other quotations, being now taken from James's translation.

IX. The Apocryphal books should be excluded, the Scriptures containing all things necessary to salvation, or for regulating practice.

Reply. This reason would exclude all sermons also; their name sufficiently guards against their ever coming to be esteemed equal with the Canon.

X. The minister should not rehearse any of the Service at the Communion Table, except what properly belongs to the Lord's Supper, and this, only when the Eucharist is celebrated.

Reply. It is an ancient custom, and the golden rule of the council of Nice on this point should be adhered to, " Let ancient customs prevail, until reason plainly requires the contrary."

XI. The word "minister" should be used throughout the entire service, not Priest or Curate, and Sunday should be called Lord's Day.

Reply. Since some of the liturgy may be used by a Deacon, others by none under the order of a Priest; it is fit that some such word as Priest should be used for those offices. The word Sunday is ancient and should not be disused.

XII. A better metrical version of the Psalms should be provided.

Reply. The metrical Psalms form no part of the Liturgy and so come not within our commission.

XIII. Obsolete words should be altered for ones better understood.

XIV. No portions of the Old Testament should be called Epistles.

These two propositions were agreed to.

XV. Throughout the offices, all within the Communion of the Church are presumed to be regenerated.

Reply. Just as St. Paul addressed the Churches of Corinth, Galatia, &c., as " sanctified in Christ

Jesus," "Called to be Saints," though many members of them were censured by the Apostle.

XVI. The Collects are too short, and sometimes consisting wholly of repetitions of the attributes and name of God. There should be one entire and methodical form of prayer composed out of many of them.

Reply. There is no more repetition than is frequently to be found in a single Psalm. Long prayers are tiresome.

XVII. The Liturgy is defective, in that (1) there is no preparatory prayer for assistance and acceptance. (2) The Confession does not satisfactorily express original sin. (3) There is a deficiency of forms of thanksgiving. (4) The expressions in the Service are too general. (5) The Catechism is not sufficiently diffuse.

Reply, (1) There are, besides the exhortation and the Sentences, many preparatory prayers. (2) It is an evil custom to lead people to think that original sin is not forgiven them in their Baptism. (3) There is an abundance of thanksgivings; if any more be wanting the Church will provide. (4) The Lord's Prayer, the great model for imitation, consists wholly of general expressions. (5) We have

deferred the consideration of this to the proper time.

XVIII. The use of the Surplice, the signing of the Cross in Baptism, and kneeling at the Lord's Supper, should not be held binding.

Reply. God has given not only a power, but a command, to impose whatever is decent, and becoming His service (1 Cor. xiv. 40.) These commands are to be imposed by superiors on inferiors. Pretence of conscience is no exemption from obedience, since it can neither take away the authority of the lawmaker, nor make the matter of the law unlawful. Besides, those ceremonies are significant and decent; and are enjoined, not in violation of Christ's royalty, but in exercise of the power and authority committed by Him to His Church.

The few and unimportant concessions made by the Bishops, left the parties as widely separated as ever; and in the midst of an angry and useless disputation, the Conference was brought to a close, by the expiration of the four months.

While this fruitless controversy was going on, our Church was preparing for a review of her Services. Accordingly Convocation appointed a Committee to prepare the Prayer-book for

their revision. The alterations and additions they made, were but few. We will notice the chief of them.

A new Preface was composed by Bishop Sanderson, justifying the Church with regard to dissenters, as the old Preface did in reference to Romanists.

The Psalter was made part of the Service, the old translation being retained in it.

In the Litany, the words rebellion and schism were added to the petition against sedition; and in the petition for the Clergy, the words Pastors and Clergy were changed to Priests and Deacons.

The prayer for Parliament, originally composed by Laud for a fast-day service in the time of Charles I. and the General Thanksgiving, were added.

The word Church was substituted, wherever possible, for Congregation, to discountenance the Presbyterian form of congregational government. Priest was also substituted for Minister, to confirm the distinction of Orders.

In the protestation concerning kneeling at the Communion, now restored, the important alteration of "real and essential" into "corporal" was made.—(see page 61).

The Office for Adult Baptism, and Forms of prayer for use at Sea, were compiled.

In short, our Liturgy was brought at this Review, to the state in which we find it at present.

The Review was completed by the 26th of November. It was submitted to the two houses of Convocation of Canterbury and York. And on the 20th of December 1661, our Liturgy thus revised, was agreed to, adopted, and subscribed by the Bishops and Clergy in Convocation assembled, and thus obtained the highest Ecclesiastical authority that could be given.

Nor did Parliament delay to give it the additional sanction of a legislative enactment, for an Act of Uniformity (13 & 14 Car. ii. cap. 4.) received Royal Assent on the 19th of June, 1662, whereby our Liturgy became part of the law of the land. The Act of Toleration relieved dissenters from the civil penalties; but as Wheatly remarks, no act of a civil magistrate can relieve them from the Ecclesiastical sanctions, or justify the schism they have made in the Church.

CHAPTER XI.

CONCLUSION.

With our last chapter closed the history of our Prayer-book. In the state in which it was left then, we have it now—a composition as near perfection as the work of men can be. Two hundred years have well nigh elapsed since then, and many a hard battle had our Church to fight during that period, for her Liturgy, for her Orders, for her very existence. But she had brave and fearless champions who shrunk not from risking their lives, sooner than that one stone of the sacred edifice should be displaced, one sentence of her prayers should be sacrificed to idle or petulant clamour. Men like these, under God, preserved our Church through those evil days, and handed down to us our Liturgy, and gave us with it, the record of their lives and actions, as examples of the saintly characters which that Liturgy is fitted to develop and mould.

What are we doing towards conveying to our posterity the blessings we have received? This is a question which we must answer individually, for it is as individuals we are called on to exert ourselves. Never was there such a shew of hostility to our Church. Romanism never stood in so menacing a posture. Dissent never was so powerful. Never were such efforts made by pretended friends to pull down the bulwarks of our ancient and holy faith. If to defend our Church be worth a struggle, let it be a hearty and vigorous one. Our Liturgy must necessarily be the battle-ground; and our arguments from thence are convincing. Our venerable Creeds, our pious prayers, our sober worship are a silent and dignified protest against Romanism; while to the puritan, be he Presbyterian, or Independent, or whatever else, we can exhibit in opposition to his austerity, pride and exclusiveness, the love-fraught tenderness, the child-like humility, the Catholicity which finds a limit only where man ceases to be.

A knowledge of the history of our Liturgy, will put us in a very advantageous position with regard to our opponents. It will afford us an answer to the ignorant, yet often perplexing,

question of Romanists, "Where was your Church before Henry VIII?" It will be seen that our Church reformed herself as a Church, and had not her origin in collections of individuals schismatically separating from the Romish communion. She preserved her identity throughout the process of reformation, just as, to use a hackneyed though plain illustration, a hand does throughout the process of washing. Nor do we "worship God by Act of Parliament," in that our Liturgy received, along with the civil sanction of an Act of Uniformity, the highest Ecclesiastical sanction, which our Church or any Church could give. Again, on the other hand, a knowledge of the history arms us against the equally ignorant attacks of dissenters. They maintain that our Liturgy is Romish, or at best but one step removed from Romanism, and they consider this but natural, as it was the work of a transition period, when men were but awakening out of the sleep of Romish superstition. Now, if it be Romish, why is it contraband at Rome? Or to come closer home to dissenters, why would John Wesley make it the basis of his service? Of course our Church has in common with Rome, what Rome has in

common with primitive Catholicity. Again, it cannot be said to be but one step removed from Romanism, for between its first and final review, there was a period of one hundred and thirteen years, during which time five tribunals sat in judgment upon it. Nor again, is it the work of a transition period; not one prayer in every twenty dates from the Reformation, or a period later than the sixth century.

One word in conclusion. It has been quaintly observed, that there are men who will talk for their religion, fight for their religion, die for their religion, in fact, do everything but live for their religion. Now the best way to befriend our Church, is by embodying in our life and conduct, the doctrines and teachings of our Church. Spiritual excellencies that people fail to discern in the pages of the Prayer-book, they cannot avoid seeing when stamped on the character and actions of the true Christian. And thus we can let our light shine before men; and thus, fulfilling the will of God, can we, "by well-doing put to silence the ignorance of foolish men."

Many a holy Saint has our Liturgy lighted to Heaven. The foot-prints of such men as

Hooker, Herbert, Taylor, and Ken, should inspire us with faith and confidence; for as they had it, we have it—the Liturgy of Apostles, Saints, and Martyrs—the Liturgy that fraught with the accents of Angels and Archangels, echoes the worship of Heaven itself.

THE END.

